

Christian Reflector

H. A. GRAVES, Editors.

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in the New England States.

Christian Reflector.

For the Christian Reflector.

Universal Salvation and Endless Misery.

MESSRS. EDITORS.—Before I commence my series of arguments in proof of the doctrine of endless punishment, it seems requisite that I say a few words in relation to Restoration Universalism, and to Destructionism. For, supposing the doctrine of the immediate salvation of all at death to be untrue, there are those who contend that future punishment will be limited, and that all will finally be saved; and again there are others who hold that the wicked will be annihilated—in either of which events, the doctrine of endless misery could not be true, any more than that of immediate universal salvation. As I shall, however, depend mainly upon positive evidence to prove endless punishment, it will be necessary to say very little touching the two opinions just specified.

It may be remarked in general terms, that both Restorationists and Destructionists must necessarily agree with us in opposing no-future-punishment Universalists. They must unite with us in saying, that every argument of that kind of Universalists is unsound; that every passage of Scripture on the subject is by them misapplied: for no argument can show, no passage can teach, the salvation of all men at death, if some are to be punished even for a limited period after death, or if they are to be annihilated.

It may be further remarked, that many of the passages quoted by no-future-punishment Universalists are, strangely enough, quoted by Restorationists; as if the same passages would prove no future punishment and limited future punishment at the same time! The principal passages of this description being included in the '100 Arguments in favor of Universalism,' have already been considered. With regard to certain passages peculiar to Restorationists, it is obvious to observe, that those passages, explained as they explain them, disprove their doctrine, instead of proving it. If, for example, Christ went after death, and preached to the antediluvians in hell, as they explain 1 Pet. 3: 18–20 to mean, the circumstance of their being selected, singled out, from the rest of the damned, as the subjects of this preaching, proves that the others were not its subjects. So also with regard to 1 Pet. 4: 6. If the gospel was preached to some when they were dead, because they had not an opportunity to hear it when living, this would show, that those who hear and reject it in this life do not have it preached to them after death. In short, these peculiar passages of Restorationists, according to their explanation, would only prove a Roman Catholic purgatory, or the probation of some of the damned; and, at the same time, the eternal punishment of others. But as it does not come within the scope of this investigation to discuss the subject of purgatory, I shall dismiss these passages without further consideration. Sufice it, that they afford no support to Universalism.

As to Destructionism, those passages which speak of the destruction of the wicked, show that it is not annihilation; as, for instance, 2 Thess. 1: 9. 'Who shall be punished with everlasting destruction from the presence of the Lord,' &c. Nonentity cannot be punished. The destruction here mentioned is a punishment: it is not therefore annihilation. It is everlasting: therefore the subjects are to continue to exist eternally, in order to receive it. But enough on this point.

We come at length to the direct consideration of the great, the solemn, the inexpressibly momentous subject, of the endless punishment of the wicked. Some of the passages and arguments that will be offered will merely prove future punishment, without reference to its duration; others will prove that punishment to be endless. But it is necessary to present passages of both kinds, as they are interlinked, and mutually dependent one upon another. Whether I shall produce '100 Arguments,' or more, or less, remains to be seen. Let us now to the work.

Is it reasonable to suppose, that the antediluvians, who had reached such heights of wickedness that God, unwilling to endure them any longer on earth, should sweep them away by a flood—to heaven; thus treating them so much better than he did righteous Noah, who was left in this world of sin and misery several hundred years longer? Is it reasonable to believe, that the abominable Sodomites ascended to heaven in the fire and brimstone flames that

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destroyed them for their sins; while Lot was left, like Noah, still to grapple with the ills and temptations of this mortal state? Does it seem at all probable, that Pharaoh and his host went up from the bottom of the Red Sea to paradise; while Moses and the Israelites were doomed to wander forty years in the wilderness? But time and space would fail, to speak of the worshippers of the golden calf, who, according to Universalism, were dispatched to heaven in multitudes by the swords of the sons of Levi; of rebellious Korah and his followers, who were swallowed down to heaven by the yawning earth; of the impious murmurers whom the flying fiery serpents dispersed; thither; and, in short, of all descriptions of wicked characters in every age, who do not live out half their days, and thus get home to glory so much sooner than the pious, who frequently live to old age in this wretched, sinful world. This, this is Universalism. And it is an outrage on common sense, as well as Scripture.

2. 'Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity. I will mock when your fear cometh; when your fear cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.' Prov. 1: 24–31. This passage shows, that to the inexcusable a limit is assigned, beyond which probation ends, prayers are unavailing, and salvation is entirely out of the question. A most fearful consideration truly. Let those who are pursuing this course of impotence, beware ere it be too late. Let them discard the delusive idea, that all will finally be well with them, even though they persist in refusing wisdom, and the end of their day.

God's Plan for Saving Men.

[The clear and elevated views of the atonement and its object, which are presented in the following extract from Philip on Redemption, will, we believe, meet a hearty response in the breasts of many of our Christian readers. It is to be feared that on these subjects the Christians of this age bestow too little thought. Such truths properly cherished are our spiritual life.]

What are we really thinking about, when we speak of sin—of pardon—of punishment? If we think only of the evil of our own worst personal sins, it is very easy to speculate about other means of pardon. Every man could strike out some plan by which, as he thinks, God might safely pardon him. But, what we count our worst sins are not the chief causes of our need of pardon. It is our nature, more than our actions; our hearts, more than our life, that rendered an atonement necessary, in order to the pardon of sin: for sin, in our case, is not only all the evil we have done, but all the undone good which we ought to have done. Yea, it is far more than all that; it is all that is wrong in us; and that is just as much as we are unlike God in purity of heart and life! We are sinners to all the extent in which we are less holy than the godlike angels of heaven. We only skim the surface, therefore, when we think only of what evil we have done. The undone good is equally a part of our guilt. And our want of the divine image is the consummation of both our sin and danger.

The question is not, therefore, were there

not many ways in which God could have par-

doned lies, lusts, and sin of that kind? but was there any other way of pardoning the guilt of not being godlike in our whole character and conduct, aggravated as that guilt is by our dislike to be godlike? Do not, I beseech you, evade this awful view of our case, by laying at Adam's door the guilt of our want of the divine image. There lies at our own door the guilt of not caring for the loss of that image, and the guilt of not seeking its restoration, and the guilt of not loving the true holiness in which it consists. Besides, in whatever way we become unholy or unlike God, we must be 'holier as God is holy, before we can inherit the kingdom of heaven. Now the pardon which we need, and which God gives, is in order to this perfect purity; and therefore, no man can prove that another mode of pardoning could have secured perfect and eternal holiness, in creatures utterly destitute of and averse to the divine image. To make them 'partakers of a divine nature,' or 'holier as God is holy,' is an end so unspeakably and inconceivably great, that no moral means appear at all adequate to it, but that incarnation which united human nature to the divine nature in the person of Christ, and thus added divine merit to the atonement of Christ. For however easily natural omnipotence can call into existence out of nothing myriads of perfect beings in all the beauty of holiness, we know of no moral omnipotence that could restore lost holiness to sinners, but through the medium of satisfaction.

Reconsider this view of our case. It is to the whole depth of our fall, and to the whole height of our intended and eternal elevation in the scale of being and bliss, that the stone-mist is adapted. Although therefore we cannot think too ill of our actual sins, we think too well of our actual state as sinners, if we imagine that the atonement had nothing to do with it, and that the oath of allegiance to any other power than the Romish hierarchy is not binding? These are principles which Rome avows by the decrees of her Popes and Councils, and which she has, I know not whether to say the weakness, or the infidelity, to pronounce infallible. And because she pronounces them infallible, they are paramount with every Romanist, in whatever land he is found. Believe it or not, we may. Papists will be found true to the doctrine of infallibility. Any other doctrine is fatal to their system. What were once the principles of that apostate community are now its principles, nor do we need to be informed that they have ever proved unfriendly to personal rights and the equal administration of law and justice. We are greatly deceived, if it is possible for a man to be a thorough Papist, and, in any great conflict of civil liberty with the Roman church, prove himself the friend of freedom. Individual Catholics there have been, in the midst of us, whose hearty allegiance to the Papal hierarchy is more than doubtful, who have showed themselves freemen; and there are such in the midst of us still. But as a class of men, Papists are at the bidding of

their priests, and their priests at the bidding of Rome. • • • • •

One access to power in this land she has, and only one. And it is that avenue, which like the breach in the walls of Jerusalem, discovered by Titus, invites the destroyer, and shows him a divided people. The policy of Rome is the very machinery which the demon of party in the midst of us desires, in order to bring about those gradual changes in principle and legislation, which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first moving of the avalanche, and we to be all beneath it. It is first like the smoke, and then like the lava of its own Vesuvius, burning over the rich and beautiful land, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little while, without a more concerted union of Protestant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thoughts and eloquence of the senate chamber cannot arrest it; the press cannot arrest it; the pulpit will be silenced; and the Bible, as it recently has been, will be consigned to the flames. If we wake not, Rome carries the day. The republic is lost.

Manners in Church.

Every worshiper ought, when in the house of God, to observe a strict propriety. We ought always to be found in our place at every service, and consider it as much our duty, and that we are wanted as much, as the pastor himself. No event that would not excuse his absence, ought to excuse ours. Every member ought to be considered as an officer of the church, having certain official duties to perform. The reasons for this are self-evident. Look at the inculcable benefit of the mental discipline, which constant attendance on the services of the church affords. If we hunger and thirst after righteousness, we will doubtless forego every mere sensual advantage, in order to obtain that princely pearl. Look at the encouragement, the joy, which your presence excites in the hearts of your pastor and Christian friends. Have you long desired an opportunity of doing good? here is an excellent one. And do not consider it beneath your ambition—call not the encouragement of your pastor's heart, and the delights of Christian friendship, a small matter. Look at the great influence of example. You do not think you have much influence, but you have more influence in the church to which you belong, than you are aware of. Lay down to yourself a strict line of duty, and punctually perform it in every particular, and then see how many begin to imitate you. Try it—you will not believe it until you see its effects.

5. 'Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will abundantly pardon.' Isa. 55: 6, 7. Here we see, that the Lord can only be found during a certain limited period. Let none therefore be delayed by the sly song of Universalism, who can always be found, and that those who live and die in sin can find him after death. O trust not to this scriptural and fatal error!

6. 'The soul that sinneth, it shall die'—

'even he shall die in his iniquity'—in his

trespass that he hath trespassed, and in his

sin that he hath sinned, in them shall he die.'

Ezek. 18: 4, 18, 24.

The death here brought into view cannot

be a mere temporal one; because both the

righteous and the wicked die in that way;

nor can it be a mere state of spiritual death

in this world; because the sinner is in that

state when he sins. It is a death that he is

to suffer in consequence of committing sin,

and subsequent to it. It is therefore a spiritual death or damnation in the future state.

But my exhausted space admonishes me to close my present communication.

Your most obedient,

ORIGEN BACHELOR.

Dangers of Popery.

[Dr. Spring makes the following very just remarks, on the dangers of the Papal system.]

I do not ask, Where is the danger of all this? I can only say, the question surprises me. Are not the liberties of the country put in jeopardy by a community which affirms that the Pope possesses the divine right of government? and that is not to be kept with Protestants; that a Protestant cannot be a witness; and that the oath of allegiance to any other power than the Romish hierarchy is not binding? These are principles which Rome avows by the decrees of her Popes and Councils, and which she has, I know not whether to say the weakness, or the infidelity, to pronounce infallible. And because she pronounces them infallible, they are paramount with every Romanist, in whatever land he is found. Believe it or not, we may. Papists will be found true to the doctrine of infallibility. Any other doctrine is fatal to their system. What were once the principles of that apostate community are now its principles, nor do we need to be informed that they have ever proved unfriendly to personal rights and the equal administration of law and justice. We are greatly deceived, if it is possible for a man to be a thorough Papist, and, in any great conflict of civil liberty with the Roman church, prove himself the friend of freedom. Individual Catholics there have been, in the midst of us, whose hearty allegiance to the Papal hierarchy is more than doubtful, who have showed themselves freemen; and there are such in the midst of us still. But as a class of men, Papists are at the bidding of

loss! This, besides all actual sin and known depravity, is our condition as sinners.

Now it was to save sinners *thus lost*, that a divine atonement was required and made; and having been made and accepted, who shall dare to say that *so great salvation* could have been effected by other means?

Who that believes this to be God's

only plan of saving, would aver a thought or

a look from the Lamb of God, to waste them

upon human theories or conjectures about

possible plans?

This is the *positive* plan; and, as nothing greater or better is *possible*,

because there is no greater being in the

universe than the Saviour, is essentially it

weakness, not strength of intellect,—carnality,

not spirituality of mind, to speculate.

Indeed, speculation would be impossible, if we

realized the glories of the cross, or our

need of the atonement.

We are looking too

slightly at both, when we have either time or

taste for theorizing.

Accordingly, whenever

we are penitent and devotionally 'looking

unto Jesus,' we see nothing and desire to see

nothing, as the way to God and glory, but

himself. 'None but Jesus,' is our language,

whenever our deep conviction is, that

we are wretched sinners.

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Missions.—The present Crisis.

[The following is the chief portion of a communication in the Baptist Record, which we beg every Christian who takes up this paper will carefully read.]

I take up my pen to quarrel with no man or party, but to whisper a word in the ear of your readers who love to contemplate the growing empire of our glorified Redeemer; and to be free of that which we are free of.

Take up my pen to speak of the importance of the atonement; and yet there are many

who are free from the charge of being formalists in this respect.

Good breeding would do much to quiet the minds of those who are free from the charge of being formalists in this respect.

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not buy, asked the agent to lend them a Bible. This suggested the plan of printing the name of the Society in some, with the words loaned to —, added. These were loaned out. A priest soon gathered up some half a dozen, and burned them. When the fact came to the Society, they promptly demanded pay for the books. He replied, he did not allow the circulation of the Bible among his people. Well, they said, that was another matter; he had burned their books, and must pay for them; he still refused, and they employed a lawyer to write to him; at whose call the money was very soon forthcoming; and since that, they had found the insertion, in this way, of the Society's name in the Bibles, was complete insurance against burning!

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, JUNE 12, 1845.

TERMS—\$2 per year; \$2.50 if not paid within 3 months.

PROSPECTS AND CLAIMS OF THE FOREIGN MISSION BOARD.

It is gratifying to observe many decided indications of increasing interest in the cause of foreign missions. The changes which have recently occurred, and the facts which have been developed with reference to the state of the treasury, have aroused the attention of many to its claims, who have heretofore been comparatively indifferent. And this is a great object to be gained. Foreign missions will receive a cordial and liberal support, wherever the people are made conversant with their operations and results. "Keep it before the people," say the politicians when they wish to accomplish a purpose; and it is equally necessary in order to enlist the churches in the great work of evangelization, that the facts connected with the enterprise be kept before the people. If a pastor does not interest himself in the subject, and enlighten and exhort his congregation upon it; if it is regarded by the members of any church as a foreign matter, concerning them but slightly, or an unwisely conducted enterprise with which they may have nothing to do,—then in vain do the missionaries, and converts from heathenism, cry, "Come over and help us," and in vain does the Board appeal for means to supply the daily wants of those who have left all to follow Christ. We rejoice that one result of recent occurrences is to bring the foreign mission cause into public notice. Too many had forgotten it; or they remembered it without any reflection or emotion. As an instance of the interest now beginning to appear, we may mention that the Baptist church of South Boston, of which Rev. D. Dunbar is pastor, has decided to pay to the Baptist Board of Foreign Missions one dollar for every member of the church, whether present or absent, to meet the present exigency. We think this might be done by nearly every church in the Boston and Salem Associations; and so general is the feeling that the debt of the Board must this year be paid off, that we shall not be surprised if by some churches even more than this is done. In other parts of New England, by a little effort on the part of pastors or deacons, churches may be induced to pay twenty-five and fifty cents for each member, according to their comparative wealth. We observe that a pastor in Ontario County, N. Y., has already given a pledge that his church, though not wealthy, shall pay, to cancel the present debt simply, twenty-five cents for each member. If the one hundred thousand Baptist members in the State of New York will do the same, then \$23,000 may be raised in that State. And why not be, with the greatest ease? What need of any agents to accomplish this? Cannot the pastor, or any influential member, persuade a missionary church to this, by presenting before the brethren and sisters the facts which now combine to require a voluntary and general effort? And is there one pastor, who does not take at least one of our religious papers, and is not therefore apprised of the facts? Undoubtedly the churches of New England and New York are almost abundantly able, not only to pay the debt, but to fully sustain the operations of the Board for the year to come. They can do it without a sacrifice sufficiently great to be felt—with only a requisite amount of decision and effort. And how solemn and weighty are the motives which urge them to this decision and effort! Is not each pastor, and each church-member, who knows the circumstances of our Board, and of the missionaries in the field, before God responsible for what may, and now ought, to be done?

The Baptists of other States are indeed equally responsible, and we trust, they will be no less prompt and liberal in the present crisis, than the churches of the Eastern States. We believe that whatever misgivings may have been felt by brethren in any part of the North, with reference to acts and events now passed, the present tendencies are all to harmony of feeling and union of effort. The causes of disunion among Northern Baptists, which now exist, or which, so far as we can see, may arise hereafter, are small and cannot be such as will be permanent. They are such as pass with our changes of feeling, and are borne away by new currents of thought. The real sources of trouble are now aside from us: we have nothing to prevent earnest and hearty cooperation—but our own wills. If there be any division now in such a work as that of spreading the gospel, to what can we attribute it, but our love of strife or unforgiving temper of mind? The true and warm-hearted Christian, who lives near the Saviour as to imbibe the influence of his spirit and example, is never turned aside from his object by slight causes, nor driven into opposition to his brethren by casual differences of opinion. And we do not believe that the good men of the North are going to let the missions which they have planted be given up or retarded for the sake of some difficult questions relative to their home relations. Nor; there is too much magnanimity in the Christians of these free American States, to admit of any more mutual coldness in the cause of evangelizing the world. Our hearts, our sins, our hopes, are one.

It is much to be regretted that any should be willing to represent the present state of affairs in such a light, as to fill the public mind with doubt, and produce dissatisfaction and disquietude. We have been repeatedly moved to correct the impressions given by a contemporary journal, relative to late events; and have been urged to do so by friends and correspondents; but knowing that our motives would be misjudged, and new controversies would be a probable result, we have not yielded to the inclination. It is, however, a singular fact that a distinguished opposer of the F. M. Board, and, for many years, of the paper from which he quotes, now cites the partial and notoriously erroneous statements of that paper, as the best authority relative to the present position of the Board. And on the basis of these statements, which seem to afford him peculiar gratification, he appeals to the friends of the slave against a Board, from the support of which slaveholders have unanimously withdrawn, for the sole reason that it would not do anything which could be construed as implying approbation to slavery. Can it be possible that Herod and Pilate have become friends? Rather, we ask, can it be possible that any of the intelligent

Baptists of the Free States are capable of being led by men who argue in the face of the most palpable facts? We refer to this matter without the slightest ill-will to any one; but we acknowledge we have been astonished to learn that in some of our churches it is still contended that abolitionists cannot consistently sustain the American Baptist Board; while throughout the South it is contended that the Board has wronged its slaveholding supporters and no longer can consistently receive their support. We trust that all in our Northern churches will look at the facts with candor, and act as men should who only seek to do right—who have no prejudices to gratify and no private ends to secure?

Let it be remembered, that the debt of the Board has not been accumulated because of a decrease in the annual contributions, or any sudden enlargement of the sphere of operations, but by the natural and necessary increase of expense growing out of the prosperity of the missions. To sustain and prosecute successfully the cause, in many of the places occupied, occasional reinforcements have been indispensable. The great question with the Board has been, with how little addition can we meet the demands of this and that station? The greatest prudence has been joined to a most rigid economy. It follows, therefore, that an annual increase of funds will be required, in addition to the amount needed to relieve the present embarrassment, for the continued prosecution of missionary labors in regions already visited with the day-spring from on high. And surely if the American Board receives \$300,000 a year, the American Baptist Board can advance on eighty or ninety thousand. We have not yet tested our ability, nor measured our resources. Let us begin the missionary work anew. Let pastors, and editors, and all who may influence minds; let men of wealth—the Lord's stewards, and men of more heart than money, of whom we have a noble host; let children who learn of Christ and salvation in our Sabbath schools; let all, whatever be their circumstances or their age, rally with a common enthusiasm, to the support of the noblest enterprise that ever enlisted the energies of man. A crisis has come; it is a great starting-point in our social and religious history. Let us meet the crisis of the present, and shape our course for the future, with a discerning eye and a strong heart. Now let us

A HINT TO PASTORS ON LEAVING THEIR PEOPLE.

Much has been written, and ably, respecting the frequent changes in the pastoral relation. The evils of change and the ways to prevent it have been often and well exhibited. Yet the frequent breaking up of the pastoral relation occurs still, much to the grief of all who love Zion's welfare.

And if these changes must occur, it seems to me

very important that they take place in the way that shall be productive of the least injury to the cause of Christ. It may perhaps be said that if we make it bad business we shall the sooner grow tired of it. It is probably true that it is not made a sufficiently serious and prayerful business.

But that we ought to try to make bad business is at least questionable. Certainly it cannot be best that the cause of Christ be held up to reproach on account of strife and contention among brethren. Our blessed Saviour repeatedly prayed that men of all kinds should be converted to his way.

Most respectfully yours, I. E. BILL,

Agent of Acadia College.

Boston, June 12th, 1845.

P. S. Should any friend wish to communicate with me on this subject, please direct to the Bookstore of Gould, Kendall and Lincoln, Boston.

Acadia College, at Horton, Nova Scotia, was incorporated by an act of the Provincial Legislature, in the year 1838. Founded upon truly Catholic principles, it has the confidence and support of various denominations of Christians. The most vigorous efforts to sustain it have been made by its immediate friends in the Province of Nova Scotia, and the neighboring provinces of New Brunswick, and the smaller and more distant colonies; and a small and easily accessible fund for defraying its current expenses has been granted by the Legislature that chartered it. But such are the wants of the Institution, especially with reference to the necessary buildings and other apparatus, that its directors have been compelled to apply to their neighbors in the United States

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I shall not confine my application to any one denomination. As it is an object which concerns all evangelical Christians of every name, all who love the truth as it is in Jesus, will be likely to feel an interest in it.

Any contributions in books, as well as in money, to help our library, which is yet in its infancy, will be most thankfully received.

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asylum for the insane, he says—"I believe that the Legislature may be safely assured that its concerns have been conducted with skill and prudence, and that the expectations of its founders will be fully realized;" he recommends the Legislature, *see if any alteration is required in the law respecting railroads; he is opposed to abolishing the individuality principle in corporations; he thinks that the present prosperous state of business in our country ought not to be ascribed to the tariff of 1842; that the tariff, as it now stands, has an injurious effect on some portions of our country. I have not a doubt. That it is a source of much unseasonable and disquietude, no one will deny; and that its ascribed virtues are far overstated to my mind unquestionable. It is perhaps not too much to say that the forcible and unjustifiable coercion of the Chinese authorities by the British government, compelling those peaceful and unoffending people to open their ports to the production of other countries, has done as yet greater damage to manufacturers to find a market for much of their surplus products, which otherwise would have been overstocked in our own markets, and of course caused a depression in prices which in spite of all the tariffs that could be enacted, would have produced a depression which would have been felt throughout the country. That an over-stocking of our markets, and of course, a depression, will sooner or later take place, I cannot doubt. In fact, a foreign, and not a domestic market, is now the only reliable preventative of immediate revolution."*

In relation to national question, "affecting the policy and future interests of our country, is the mode of collecting, and safe keeping, and disbursing of its revenues. The popular will, as well as the calm reflections of the thinking, has settled down in favor of an Independent Treasury." Of the annexation of Texas, he says, "to me it seems that every patriotic citizen of the United States cannot fail to rejoice that annexation will be accomplished in spite of the machinations and strenuous efforts of foreign emissaries and foreign despots." He considers the United States have a right to Oregon, which he believes will be honorably maintained by our government.

REVIVALS.

Several revivals are reported in different parts of our country.

LANSING AND TROY.—A correspondent of the N. Y. Baptist Register writes:—"The Lord has graciously revived his work among his people in Lansing, and sinners have been brought to bow to the King of Zion. The grace of God has been peculiarly displayed, in some respects, during the meeting. Elder J. Knapp has labored there between three and four weeks. About 50 have been buried with Christ in baptism. May the Lord still carry on his work.

The work of the Lord in Troy is gradually rolling on. I believe some 30, in addition to the 175 previously added, have been baptized since the servants of the Lord left who labored here during the winter. Many have been brought to seek, and have found the Lord, under the labors of their beloved pastor, or late, and Heaven smiles propitiously upon them. O, that the Lord would raise up more pastors and evangelists after his own heart.

WYOMING, N. Y.—On the 1st of March, Bro. Hewett commenced a meeting in this part of the church, which continued four weeks. We were soon permitted to see evident tokens of the divine favor in the conversion of precious souls. The work was gradual in its progress, and without any undue excitement, and in it, all classes were sparingly interested. Some far advanced in life were brought to sit at Jesus' feet, clothed in their right mind. Ten have already been received by baptism, only three of the number being men. One of these is a physician of an extensive practice, and another a merchant. All the converts give much promise of usefulness.

Bapt. Record.

TENNESSEE.—This is the fifth day of our protracted meeting at Rutland's. There has a glorious work commenced in the church. Several anxious are crying for mercy. Thank God. Some have been able to trust in the Lord's promises that the mourner shall be comforted. Sixty are now connected with the church, and Heaven smiles propitiously upon them. Some have been approved of by the church as candidates for baptism.—*Tenn. Bapt.*

SLIPSLIFICATION.

Our readers will recollect the appearance of this new coined word in the Reflector, and the connection in which it was used. A correspondent of the Record thinks it very fortunate that this word has been discovered; as we live in a day when new and strange things occur, which our language, in its present imperfect state, has no words to express. It is rather unusual for the writer, in his attempts to arrive at the proper signification of the Dr.'s new word.

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"Slide" appears to bear a near affinity to slippage, only with a difference. A person may slip, and recover his former footing; but when he slips, and then begins to slide, no mortal can tell where he will stop. He may slide, and slide, the steep, and still steeper declivity, until he finds himself like the young boys of Italy, wallowing in the mud of the Tiber. But let me look what Mr. Walker says:

"Slide—to pass along smoothly," "to pass silently from good to bad." I may add, when slips and slides occur, they are never upward, but always downward, as we say, he climbs up, he slips down.

Now, Mr. Editor, I think you must admit that the word possesses more than common merit. Only think of its adaptiveness. To States that slip and slide from under their debts. To officers who slip and slide away with the copper. To politicians who slip and slide from one party to the other for gain. To lawyers who slip and slide to gain their points; and to ministers who slip and slide from one denomination to another.

TOUR CIRCUS.—We have been repeatedly asked—"do you think that of circus?" Our answer is, that some of the feats performed are beautiful in themselves, and others are grossly immoral in their tendency, and the whole are accompanied by such grossly vulgar and profane language, that we hardly would dare to visit such a circus a second time. We have visited a circus that was managed with some decency, but however much may have been said or sung of this affair, it is one that should not receive the compliment of being a circus. And we hope that before the return, a remonstrance will be presented our selectmen against granting a license to such a promoter of immorality.

Good—we are glad to see such sentiments so correctly and manfully expressed; they do honor to their author, the editor of the Manchester Democrat. Although he may seem to make some comparisons, yet to say of the best that they were "managed with some decency," is but a sorry commendation. We think it time the press should speak out; the country has suffered long enough from these moral pestilences. We think the selection of no town have a moral right to permit a circus to perform, at least near any dwelling-house, or where they will disturb the quiet of a neighborhood. Nor is this all; why should any town license a company to come and exhibit, and hold out temptations tending to demoralize and corrupt the young? Are not the temptations to vice sufficiently numerous, without employing a dissolute company to manufacture new ones?

ELECTION WEEK IN CONCORD has passed, but still we have not much of very great importance to record. Ex-Gov. Pinney has been here, and lectures two or three times. We did not hear him, but understand by those who did, that he advanced nothing particularly new or interesting; but that he rather apologized for slaveholding. He defended colonization on the ground that it would destroy the slave-trade, by christianizing Africa. But says the Freeman, "How the slave-trade can be destroyed by inculcating a religion which sanctions and sanctifies slavery is not easily seen. If it is right for American Christians to enslave men, it is no less right for African Christians to sell each other into slavery. Before we talk of christianizing Africa on the other side the Atlantic, we had better become sufficiently christianized ourselves to treat the children of Africa who are here with ordinary humanity."

APPEALS FOR MISSIONS—We are happy to see that the Baptist Register and Christian Standard both appeal to the churches, in an earnest and effective manner, for the cause of foreign missions. The latter paper closes an article with the following paragraph:

Our State Convention is just at hand, when it is proposed for the churches to send in their contributions to the missionary cause. And how brethren, what shall we do? And are we ready, after they have tolled for years in wild and barren fields, which are now rapidly becoming waste and desolate? We know that the thousands of hearts will be, we do. We do not suffer it to be so, and still look to God for his blessing upon our families and our business. Then let each one inquire, as Paul did on another occasion, "Let us therefore lay aside the sins which we have been guilty of, and let us lay aside the old man, and let us put on the new." We do not suffer it to be so, and still look to God for his blessing upon our families and our business. Then let each one inquire, as Paul did on another occasion, "Let us therefore lay aside the sins which we have been guilty of, and let us put on the new."

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True enough, how odd some "fellows" are! They are "odd" even to blindness—blindness to their present temporal, and present spiritual and eternal interests.

A CORRECT OPINION.—An agent writes, "I have obtained another subscriber for the Reflector, and wish I could send you more—there are several families connected with the church, which have no religious paper, and consequently, do but very little for benevolent objects, although amply able. I consider money paid for a well conducted religious paper better invested than if laid out in railroad or bank stock; as ignorance is the root of all evil."

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CATHOLIC COLLEGE AT WORCESTER.—A correspondent of the Northampton (Mass.) Gazette recently gave a description of this institution, not more than two years old, and about which very little is generally known. It is very pleasantly situated a mile and a half from the town; is handsomely built of brick; has five professors, two Irish and three American, born, who dress in long flowing black robes, fastened around their waists, wear small black caps, and repeat their "Hail Mary's" fifty times a day; it has about fifty scholars, very few of whom are foreigners; and is furnished with a library containing 2000 volumes, many of them in Latin. The services were regularly held on the Sabbath in the humble dwelling of Mr. Payne; and as the result of these meetings the 1st Baptist church in Hamilton was constituted in 1706, embracing the inhabitants scattered over a very wide territory. It was here that Mr. Payne was, under God, emphatically the founder. He was also its first deacon, and continued through life to serve in this capacity. His widow is the only surviving member of the little band which composed that infant church. The subsequent life of Dea. Payne was of great activity and usefulness. In November, 1704, he died, having resolved his last will and testament to be buried in the church of the Holy Cross, in Worcester. He was interred in the floor of the church, and his epitaph is inscribed on the floor of the church.

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The Family Circle.

Be Kind.

Be kind to thy father—for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And said to thy Father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble, once fearless and bold—
They father is passing away.

Be kind to thy mother—for lo! her brow
May traces of sorrow be seen;
O well may she still seek and comfort her now,
For she is the kindest and dearest of all.

Remember thy mother—for then will she pray
As long as God giveth her breath;

With accents of kindness, then cheer her lone way,

E'en to the dark valley of death.

Be kind to thy brother, whenever you are,—
The love of a brother shall be.

An ornamental paper and richer by far
Than pearls from the depths of the sea.

Be kind to thy sister—not many know
The beauty of true sisterly love;

The warmth of the ocean lies fathoms below

The surface that sparkles above.

Thy kindness shall bring to thee many sweet hours,

And blessings thy pathway to crowns;

Affection shall weave thee a garland of flowers,

More precious than wealth or renown.

A Domestic Chat.

BY MRS. HELEN C. KNIGHT.

"This is pleasant!" exclaimed the young husband, taking his seat cosily in the rocking chair, as the tea things were removed. The fire glowed in the grate, revealing a prettily and neatly furnished sitting-room, with all the appliances of comfort. The fatiguing business of the day was over, and he sat enjoying, what he had all day been anticipating, the delights of his own fireside. His pretty wife, Esther, took her work and sat down by the table.

"It is pleasant to have a home of one's own," he said again, taking a satisfactory survey of his snug little winter home. "The cold rain beat against the windows, and we thought he felt really grateful for all his present comforts."

"Now, if we only had a piano!" said the wife.

"Give me the music of your sweet voice before all the pianos in creation," he declared, complacently, despite certain secret disappointments that his wife's thoughts did not happily chime with his own.

"Well, but we want one for our friends," said Esther.

"Let our friends come and see us, and not to hear a piano!" exclaimed the husband.

"But, George, every body has a piano now-a-days; we don't go anywhere without seeing a piano," persisted the wife.

"And yet I don't know what we want one for; you will have no time to play on one, and I don't want to hear it."

"Why, they are so fashionable. I think our room looks really naked without one."

"I think it looks just right."

"I think it looks very naked—we want a piano, shockingly," protested Esther, emphatically.

The husband rocked violently. "Your lamp smokes, my dear," he said, after a long pause.

"When are you going to get an astral lamp? I have told you a dozen times how much we need one," said Esther, pettishly.

"These are very pretty lamps—I never saw any by an astral lamp," declared the husband.

"But, George, every body has a piano now-a-days; we don't go anywhere without seeing a piano," persisted the wife.

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